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# ON RESERVE

IN COMMUNICATING RELIGIOUS INSTRUCTION

TO NON-CHRISTIANS

IN MISSION SCHOOLS IN INDIA.


A LETTER

TO THE RIGHT REVEREND THE LORD BISHOP OF MADRAS,

BY

BISHOP CALDWELL

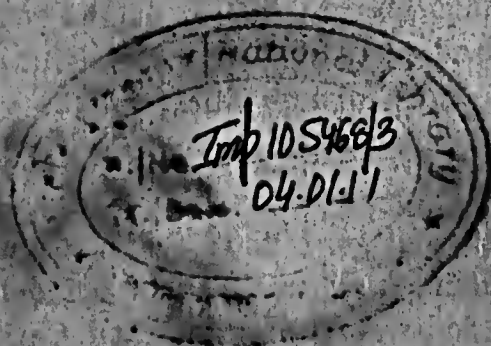
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MY DEAR BISHOP,

The following are the Principles and Rules proposed by the Society for the Propagation of the Gospel on the 15th March, 1879, for consideration by the Bishops, the Church Councils, and the Missionary Conferences in the Diocese of Madras, with a view to their application to schools connected with the Society in the Diocese; and the same are commended to the consideration of like bodies in the other Dioceses of India.

#### PRINCIPLES.

I.—That, forasmuch as the schools supported by the S. P. G., should be carried on for the conversion of the Unbaptized, as well as for the education of the Baptized in the Christian faith, all the scholars ought to receive instruction in the doctrine of our Lord Jesus Christ.

II.—That the privileges of the Baptized ought to be always kept distinctly in mind, and put definitely and practically before both Heathen and Christians, whether children or adults.

III.—That religious instruction ought not to be given by an Unbaptized Teacher.

## RULES.

I.—That in mixed schools of Baptized and Unbaptized, provision be made for the separate religious instruction of scholars by the missionary or by a Christian Teacher.

II.—That as soon as the converts are sufficiently numerous, separate schools be established for Baptized and Unbaptized.

III.—That in schools attended by both Baptized and Unbaptized, the latter, whether Teachers or Scholars, be not present while the Christians are at prayer, save on their own spontaneous request, and with the express permission of the missionary or his representative.

IV.—That Bible Lessons, or other religious instruction, be never given to mixed classes of Baptized and Unbaptized.

V.—That Unbaptized scholars be not permitted to read, *as a Class Book*, the Bible in school, and that masters of schools do not encourage or prepare Unbaptized students to compete at Examinations in Divinity.

VI.—That selected portions of, and extracts from, Holy Scripture, and special Catechisms and Hymns, and books of instruction in the Christian Faith, be prepared for the use of the Unbaptized; apart from the Christian scholars, but under Christian Teachers; and that the Church Catechism be reserved for the teaching of the Baptized.

VII.—That the employment of Unbaptized teachers in mission schools be restricted within the narrowest limits, and cease as soon as practicable; they should not be permitted to be present, save with the express permission of the Missionary or Head Master, when religious instruction is given.

VIII.—That where Unbaptized teachers are employed, the class-books to be used by them ought not to contain any definite Christian teaching or any attacks upon other religions.

These proposed Principles and Rules were duly considered, according to the Society's request, by the Tinnevely Church Council, and doubtless by other similar bodies in other parts of the country, and in March last your Lordship and I met and gave them our best and most serious consideration. The Principles received our entire approval, but important parts of the Rules appeared to us to be out of harmony with the Principles and likely to be attended with serious inconveniences in practice. We therefore thought it desirable to endeavour to draw up a set of Rules in better accordance with the Principles, and also, we hoped, better adapted for use in schools established for Missionary purposes by a great Missionary Society.

The following is the Result of our endeavours. Principles—as before.

Rules proposed instead of those proposed by the Society.

1. That in all Mission Schools not less than one hour daily be devoted to the religious instruction of all scholars, Christian and Non-Christian; such instruction to be mainly grounded on the historical portions of the Holy Scriptures, especially those of the New Testament.

2. That provision be made for the separate instruction, at least twice a week, of Christian scholars, and scholars who are Catechumens, in the Church Catechism and systematic Theology.

3. That in all Mission Schools the work of the day shall be commenced and closed with prayer by the Missionary or the Head Master. The prayers used, if other than selections from the Prayer Book, to be submitted for the Bishop's approval.

4. That no portion of the Bible be ever used as a class-book for the purpose of instruction in reading, writing, or grammar.

5. That in Examinations on religious subjects in which Non-Christian scholars are allowed to compete, those subjects should not be of a doctrinal character, but historical, evidential, or moral.

6. That the employment of Non-Christian teachers in Mission Schools be restricted within the narrowest limits, and cease as soon as practicable; and that no Non-Christian teacher be employed in a Mission School as Head Master. Also that, when Non-Christian teachers are employed, the instruction they give shall be restricted to secular subjects.

7. That it is highly desirable that in all Mission Schools Bible Classes for the religious instruction of

Non-Christian scholars, be held on Sundays by the Missionary or the Head Master, which all such scholars shall be invited to attend; due provision being also made on that day for the separate religious instruction of the Christians.

These revised Rules were freely circulated and the opinions and observations of persons interested in Missionary work in India requested, but they did not meet everywhere the same reception. They were heartily approved by some, whilst by others the Society's original Rules were preferred, either as they stood, or with some slight modifications; and whilst some of those who disapproved contented them-

Objections to the  
proposed Rules.  
Theory of Reserve.

selves with expressing their objections to the promiscuous instruction of Christians and Non-Christians in the same religious lessons and at the same time, it seemed evident that others wished distinctive Christian teaching to be at all times and under all circumstances withheld from all who were not baptized, or who were not at least professed inquirers after Christianity. If any Christian doctrine at all was to be allowed to be taught to Non-Christian pupils in Mission Schools, it was to be taught in infinitesimally small quantities and with the greatest possible caution. Even the historical portions of Scripture were to be put before them in some specially guarded manner. It was the opinion of some that the theory of Reserve was not necessarily implied in the Parent Society's proposed Rules; but others, seeing the scrupulous care with which the teaching of Christi-

anity to Non-Christians, and especially the teaching of Christianity to Christians and Non-Christians at the same time, was fenced in by those Rules, came naturally to the conclusion that it was in the Theory of Reserve that their origin and interpretation were to be found.

The doctrines of the Christian faith respecting which special reserve is to be practised in the teaching of Non-Christian pupils in Mission Schools are not expressly mentioned in the Rules now under consideration, but they are probably identical with those that are mentioned in a series of questions, out of which these Rules appear to have been formed, which were circulated amongst Managers of S. P. G. Mission Schools in India in 1876, by the authority of the Parent Society's Committee. The fifth of those questions ran as follows "V. Are they (Non-Christians) allowed to read in school those portions of the Gospels relating to the Incarnation and the Passion of our Lord?" Such subjects, I presume, are those that are meant in Rule viii of the Society's proposed Rules by the phrase "definite religious teaching."

It seems to me, therefore, not only desirable but necessary to consider somewhat carefully the tenableness or otherwise of the theory of Reserve out of which these questions and rules have originated. We have especially to consider, (1.) Whether such essential doctrines of the Gospel as those of the Incarnation and the Cross may properly be taught to Non-Christian pupils in our schools, and (2), suppos-



ing it right to teach such doctrines to Non-Christians, whether it is right to teach them to Christians and Non-Christians at one and the same time.

# I.

I have been acquainted with this Theory of Reserve in communicating Religious Knowledge ever since it was re-discovered and advocated many years ago by Isaac Williams, whose ingenious Tract on the subject I read when it first appeared. Without denying the applicability of that theory to some subjects, in some circumstances, I cannot but think it a mistake to apply it to the preaching of the Gospel to the heathen, whether children or adults; and the mistake has arisen, I conceive, from confounding two distinct periods in the history of our Lord's teaching. His modes of teaching as a "minister

Theory of Reserve  
inapplicable to the  
Preaching of the Gos-  
pel to the heathen.

of the circumcision," a local Jewish Teacher, have been confounded with the teaching He enjoined on His disciples after His resurrection, when He revealed Himself as "a light to lighten the Gentiles." What He "told them in darkness" in the former period was afterwards to be "spoken by them in the light." What they at first "heard in the ear" was afterwards to be "proclaimed on the house tops." In the former period the preaching of the Gospel to the heathen was prohibited, where in the latter period our Lord declared it to be a special duty of His Apostles and their successors to the end of the world to preach it "to every creature."

Missionaries to the heathen have to take the orders from our Lord's post-resurrection utterances and

their interpretation of those orders from the example of His Apostles.

It seems to me that all these theories of the danger or inexpediency of communicating a knowledge of the Gospel to Non-Christians, whether to adults in public addresses, or to pupils in Mission Schools in the ordinary course of instruction, are brushed aside by our Lord's imperative command, "Preach the Gospel to every creature." We have very little to do, I think, with the calculation of results. As I have said elsewhere, "Our chief duty as Missionaries is to OBEY ORDERS; and can any order be clearer than that which tells us to preach the Gospel *to every creature*,—

Command to preach  
the Gospel to every  
Creature.

and not merely to preach it as aimless teachers of opinions to casual passers by, but with a view to those who hear us "believing and being Baptized"? or that other order, the basis of all systematic, duly organised Mission work, "make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." It is clear that the phrase "every creature" must include the pupils in our Mission schools—to whom the hour a day devoted to religious instruction supplies the Missionary teachers with an excellent opportunity for preaching the Gospel—and I have no doubt that this term was chosen, out of the many that could have been used, for the express purpose of emphasising our Lord's wish that His Gospel should be made known to every human being, without distinction of age, sex, condition, race, or colour.

It is equally clear that that which is to be preached to the pupils in our schools, as to every creature, according to our Lord's own command, as far as our opportunities permit, is the GOSPEL. The Missionary is not to be content with preaching moral duties or the existence of God, His providence, and moral government of the world. He is commissioned to be a preacher, not of what is called natural religion, but of the Gospel, the new revelation of God's good will to man, in which must necessarily be included the Incarnation and the Cross, conviction of sin and salvation from sin by repentance towards God and faith in the Lord Jesus Christ. That which

That which is to be preached is the Gospel.

is preached as the Gospel must fulfil the conditions of its name by being good news. The Missionary must say, in effect, with the Angel, "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day—or inade known this day—a Saviour, which is Christ the Lord." To preach anything short of this—anything which can be known by natural reason or which will not necessarily lead to reconciliation with God—is not to obey our Lord's command. It is to preach ourselves, not Christ Jesus, the Lord.

Our Lord's commands being so clear and decisive how do we find those commands

Example of the Apostles.

interpreted by His Apostles, especially by the Apostle to the Gentiles?

In Pisidian Antioch, as we read in the 13th Chapter of the Acts of the Apostles, St. Paul set forth to the Jews in an elaborate sermon the history

of Christianity and the realisation through Christ's death and resurrection of the promises made to the fathers. He entitled his message "the word of this salvation," and proved the appropriateness of the title by his summing up.—"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." vv 38, 39. Up to this it might have been supposed that whilst he considered this teaching suitable to the Jews, his preaching to the Gentiles would be far less distinctive, but we read that "when the Jews were gone out of the synagogue the Gentiles—the heathen Greeks—some of whom had evidently been present—"besought that *these words* might be preached to them the next

St Paul's preaching  
at Antioch.

Sabbath." This was done, and whether we follow the Textus Receptus and our English Bibles in this passage or not, the result will be the same, for "the next Sabbath day came almost the whole city together, to hear the word of God," and this crowd must necessarily have been chiefly composed of Gentiles—heathens—, for "when the Jews saw the multitudes they were filled with envy." Here we have a clear instance of the same "word of God," the same "word of this salvation," the same glad tidings of "forgiveness of sins" through "the Saviour, Jesus," being preached to both classes. The same sermon from the same text sufficed for two widely different congregations.

So at Iconium "they both went together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed" (chap. xiv, 1). Here also it is evident that in the same place and at the same time the same doctrines were taught both to Jews and to heathen Greeks. It is equally evident that this was the case at Corinth, where St. Paul "reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks." (xviii. 4.)

St. Paul's address to the heathens at Lystra (Acts, xiv, 13-18) has been relied upon as a specimen of the mode in which he ordinarily preached to heathens, but this use of his address appears to me to be quite unwarranted by the circumstances of the case. On that occasion the heathens were about to offer sacrifice to Barnabas and Paul, as "gods that had come down in the likeness of men." The Apostles, with their clothes rent, entreated the excited crowd to abstain from their purpose. In doing so they naturally took the line of assuring their hearers that they were only mere men like themselves, and exhorting them to turn from those vanities to the living God, who had made them, who had borne with them so long, and who had "not left Himself without a witness in that he had done them good, filling their hearts with food and gladness." Both the object and the result of the address appear in the 18th verse. "With these sayings scarce restrained they

At Lystra, St. Paul's sermon of an exceptional nature.

the people, that they had not done sacrifice unto them." There was neither room nor opportunity on that occasion for more distinctive Christian teaching. It appears to me therefore that it is very unsafe to conclude, either that this address might be taken as a fair specimen of St. Paul's ordinary sermons to heathens, or that it forms a suitable model for the ordinary addresses of Missionaries. In the passage immediately preceding this narrative we find that the Apostles were far from being unmindful, there as elsewhere, of the special message committed to them, for we read that on their arrival at Lystra and Derbe, "there they preached *the Gospel*."

The damsel possessed with the spirit of Python, by whatever influences she was induced to make the confession, was <sup>The spirit of Python's testimony.</sup> evidently a faithful reporter of what she had heard the Apostles preach to all, when she exclaimed, "These men are the servants of the most high God which show unto us the way of salvation." (Chap. xvi. 17.)

At Athens (Chap. xvii) St. Paul preached at the Areiopagus to the assembled Athenian philosophers a sermon in which he chiefly insisted on the truths concerning God which they held in common with himself, the errors they held which were inconsistent with the profession of those truths, and the approach of a judgment of the world in righteousness, of which God had given assurance to all men in the raising from the dead of the Man whom He had appointed to be the judge. We can only regard

this account as a summary of what St. Paul said, not as his entire discourse, and even  
St. Paul's sermon at Athens interrupted. if we were to suppose that on that occasion he said no more, we have to remember that at the very mention of the Resurrection he was interrupted and silenced, so that it does not follow from the abruptness with which his sermon closed that he would not have gone on, if he had been permitted, as at Antioch, from the resurrection of Christ to justification through His grace. Certain it is that the doctrine of the Resurrection was regarded by philosophic Greeks with peculiar scorn, and that though St. Paul, with his Greek culture, must have known this as well as the Athenians themselves, he did not refrain from giving it a prominent place in his discourse.

It has been said that St. Paul writing or speaking to his Christian converts writes and speaks in a totally different way from that in which he addresses heathens whom he is endeavouring to convert. True, I reply, but it was inevitable that in addressing a purely heathen audience, like that at the Areiopagus, he should devote some portion of his time to a refutation of errors which it would have been needless for him to refute if he had been addressing Jews or Christian converts. The Apologists in the sub-Apostolic times did the same, and Missionaries now-a-days do the same. But the  
St. Paul's method of preaching to heathens in general. question is, what course did St. Paul take when his introductory refutation of heathen ideas was over, or when he had a

mixed assembly of Jews and heathens before him? Did he then shrink from unfolding those distinctive Christian truths which constituted the Gospel message he was sent to deliver? His own Epistles, as we shall see, leave us in no doubt that he preached the doctrine of the Cross to Jews, heathens, and Christian converts alike, and the author of the Acts of the Apostles confirms this by the notices he gives of St. Paul's preaching at each place.

At Athens also, as at Lystra, the context gives us the ordinary subject-matter of his preaching. We know that at Athens, in those discourses that led to his being brought before the Areiopagus he did not stop short at the Resurrection, "He seemeth," said some, "to be a setter forth of strange gods, because he preached unto them Jesus and the Resurrection." "Jesus *and* the Resurrection"

"Jesus and the Resurrection," the were evidently the words that were oftenest on his lips and which most frequently attracted the attention of the inquisitive Athenians. In any effort we are permitted to make to preach to heathens, may it ever be said of us with truth, they preached JESUS and the RESURRECTION.

The subject-matter of St. Paul's preaching at Corinth we shall learn from himself when we come to his own statements in his Epistles, but his preaching at Ephesus, that great centre of Asiatic paganism, is set before us in the Acts of the Apostles, Chaps. xix. and xx. For three months he preached in the synagogue, "but when divers were hardened, and believed not, but

St. Paul at Ephesus.



spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (vv 9, 10). Here we see that what all in Asia heard, heathen Greeks as well as Jews, was "*the word of the Lord Jesus.*" So far the narrative; but St. Paul's parting address to the elders of Ephesus at Miletus is still more explicit. His words are "Ye

At Miletus.

know \*\* how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and *also* to the *Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*" (vv 20, 21). In these last words, we have the essentials of the Gospel, in preaching which wherever they went, we see that the Apostles made no difference between Jews and heathens. They declared all alike to be "guilty before God," and to all alike they proclaimed the good news of "the redemption that is in Christ Jesus."

In his epistles St. Paul tells still more distinctly what he preached; and in them we have his own words at first hand, not, as in the Acts of the Apostles, as reported to us by a fellow labourer.

Evidence from St.  
Paul's Epistles.

In the Epistle to the Ephesians he gives us in a single brief expression his estimate of himself, his office, his message. "To me, who am less than the least of all saints, is this grace given, that I should preach

Epistle to the  
Ephesians.

among the Gentiles the unsearchable riches of Christ" (Eph. 3, 8.) Surely he cannot have meant by "the unsearchable riches of Christ" merely such truths respecting duty and conscience as the Gentiles—the heathens—were already prepared to receive, or any thing less than the unsearchable riches, that is, the infinite fulness, of wisdom, righteousness, sanctification, and redemption, laid up in Christ.

In the Epistle to the Romans he represents himself in sacrificial language as officiating among the Gentiles as "a ministering priest of the Gospel of God," offering up his Gentile converts as a sacrifice (Ch. xv. 16). Here he mentions "the Gospel of God" as the sphere of his ministration, but does not explicitly state what he meant by the Gospel; but in previous portions of this Epistle he makes this sufficiently clear, and as usual makes no difference between heathens and Jews. Thus, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Chap. I, 16). He adds a statement of the doctrine of justification by faith, "revealed therein," that is, in the Gospel, as taught by him to heathens and Jews alike. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (v 171.) The 10th Chapter may be described as a Missionary sermon by the prince of Missionaries himself. He insists therein on the necessity of the office of a Missionary to the Gentiles. "How

Epistle  
Romans.

to the

St. Paul explains  
what he meant by the  
Gospel.

shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (v. 14). Again, "So then faith cometh by hearing, and hearing by the word of God" (v. 17). He points out also the necessity of the Missionary being sent. The preacher must have a mission to teach. "How shall they preach except they be sent?" But what is the message which they who are thus sent are to deliver to the Gentiles? Here Isaiah's prediction affords a most appropriate explanation—"As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (v. 15). Nor can we be at a loss to know what he meant by the Gospel of peace or by glad tidings of good

What was meant by the Gospel of peace?

things, for in the previous versés he expounds at length the way of salvation through "the righteousness which is of faith," or "the word of faith which," he says, "we preach," and sums up his statement of the Gospel in these clear and weighty words; "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (vv. 9, 10). Here then, in this Gospel of peace, so expounded, we have "the sound" which the Church is to take up and repeat to "all the earth," and "the words" which missionaries are to carry "to the ends of the world."

St. Paul's Epistles to the Corinthians occupy a still more important place in relation to this question than his other Epistles, for therein he tells us not merely what ought to be preached by Christ's messengers, but what he himself preached, and that to Jews and heathens alike, and also how the preaching was received by each class. The narrative in the Acts of the Apostles (Chap. xviii) merely says that "he reasoned in the synagogue every Sabbath and persuaded the Jews *and the Greeks*," and that "he continued there a year and six months, teaching the word of God among them," but in his first Epistle he tells us himself explicitly the subject-matter of his preaching. He says, "I determined not to know anything among you, save Jesus Christ and him crucified." (Chap. ii, 2). "The Jews require a sign and the Greeks—the heathen Greeks—seek after wisdom, but we preach Christ crucified" (Ch. I. 22). In i 18, he describes his preaching simply as "the preaching of the Cross." Again, in iii. 10 11 after saying that as a wise master-builder he had laid the foundation," he states what that foundation was, "Other foundation can no man lay than that is laid, which is Jesus Christ." Still more frequently in a variety of connections he shows that his preaching of the Cross was regarded by the philosophic heathen Greeks as folly. It was "to the Jews a stumbling block, and unto the Greeks foolishness." It was regarded as folly, however, not only by the Greeks, but generally by "them that perish."

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So generally was it so regarded that, laying aside distinctive epithets, he describes it as "the foolishness of preaching." Yet in reality he shows that there was no folly or weakness in it, for he says that "the foolishness of God was wiser than men," that "unto them that were called, both Jews and Greeks, it was Christ the power of God and the wisdom of God," and that "it had pleased God by the foolishness of preaching to save them that believed." In preaching this doctrine he tells us also that he used the precaution of preaching it, "not with wisdom of words, lest the Cross of Christ should be made of none effect." It seems hardly possible for any one to suppose, after such explicit statements as these, that St. Paul withheld from heathens who were not professed inquirers after Christianity such doctrines as that of salvation by the Cross, and it seems equally impossible to suppose that the doctrine of the Cross which he taught so earnestly to all was a Cross

What was meant by the Preaching of the Cross? How understood by the Greeks?

which was no Cross—a Cross with the sacrificial element left out. Those persons who regarded the doctrine of the Cross as foolishness must have clearly perceived all that was implied in it. They must have believed it to be taught by St. Paul that one who had been put to death as a Criminal was God, and that it was through the crucifixion of this Divine Criminal that they were to be saved. If he had only taught that Jesus, after living a holy life, died as a martyr to the high moral truths he taught, and as a pattern of patience in suffering, no Greeks

could ever have regarded this teaching as foolishness. On the contrary all their history and literature would have prepared them to regard such a life, and especially such an end of such a life, with admiration.

There were certain truths or aspects of truths which St. Paul appears to have communicated only to advanced Christians. "We speak wisdom," he says, "among them that are perfect" (II. 6); and he complains that the Christians of Corinth had not yet reached that point, but were still "babes in Christ, that had to be fed with milk, not with meat." But it would, I conceive, be a great mistake to include the doctrine of salvation by the Cross amongst those reserved subjects. On the contrary, it constituted the milk which he gave freely to all. It is not likely that a doctrine would be withheld from "babes in Christ" which as I have shown, was freely communicated to those who were not yet in Christ at all, but were still heathens.

What was meant by "milk," and what by "strong meat"?

In the Epistle to the Hebrews (v. vi) this distinction between "milk" and "strong meat" appears again and what each denoted is explained. "Milk" meant "the first principles of the oracles of God," "the principles of the doctrine of Christ," "the foundation" on which a superstructure of higher doctrines was to be raised. But what was to be understood by those "principles" and that "foundation"? Did it denote merely some moral preparation for Christian teaching?—some disci-

Explanation in Epistle to the Hebrews.

pline of the intellect or the conscience? Far otherwise. It meant "the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (vi, 1, 2). It meant, in short that "Gospel" which our Lord commanded His Apostles to preach to every creature.

And what was meant by "strong meat"? Probably it meant simply the typology of the Old Testament.

In II Cor. ii, 15. we find St. Paul saying, "we are unto God a sweet savour of Christ, in them that are saved and in them that perish," and what this "sweet savour" meant is explained in another verse, in which it is shown that "the savour" which the Apostles carried about with them in every place

What was the  
savour of the know-  
ledge of Christ?

was "the savour of the knowledge of Christ." Nor did this "knowledge of Christ" consist merely in the knowledge of the fact that such a person as Christ once lived. In the next Chapter he carries this knowledge very much farther. It is there said, "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" IV, 3—5. If then "the light of the glorious gospel of Christ, who is the image of God," or as it is expressed in the next verse, if "the light of the knowledge of the glory of

God in the face of Jesus Christ," that is, the light of the knowledge of the glory of the divine attributes shining forth in Christ's person and work—if this glorious, heavenly light were freely exhibited by St. Paul in his preaching at Corinth, not only to Christian converts, but "to them that perish," that is, to unbelieving Jews and heathens, whose minds had been "blinded by the god of this world," it is evident that no truths concerning Christ or the way of salvation by Him—not even the highest truths—could have been withheld by him from any of those to whom he preached.

Nor is this the only lesson we learn from the records of the teaching of St. Paul, and especially from the passage of which a part has now been quoted. The doctrine of Salvation by the Cross, though the power of God to salvation to those who believed it, did harm—as it sometimes does now—to those who did not receive it. It was "to them that perish" foolishness. It was "a savour of death unto death in them that perish." As a Hindu would

The gospel "a savour of death" to some.

say, the milk supplied to serpents was turned by them into poison. But did St. Paul on this account alter his course and teach Christ crucified secretly and cautiously only to those who seemed to be converts, or at least sincere inquirers? far from it. He glories in the circumstance as a proof of the Divine power that accompanied his doctrine. "Now thanks be unto God," he says, "which always causeth us to triumph in Christ, and maketh manifest the savour of his know-



ledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life" II. Cor. ii. 14. 16.

An illustration of this hardening power of the truth when not received occurred not long ago in my own experience. I was carrying on some special evangelistic work in the town of Tuticorin, when a Hindu of some education set himself up as an opponent and established rival lectures and preachments. I found that this man had been educated at our Mission School at Alvar-Tirunagari. At that time the movement amongst the late pupils of that school which has led to the baptism of six of their number had not commenced, nor was any movement of the kind anticipated. I was naturally therefore grieved to find that the first fruits of that school which had come under my notice were the training up of an enemy to the truth. This is the only instance of the kind which has occurred in my own experience, pupils in our Mission Schools who do not become Christians being generally friendly to Christianity, and it has been more than counter-balanced by the conversions which since then have taken place; but such cases must be expected now and then to occur. I wrote in my journal at the time (1876) "How true it is that the Gospel is a savour of life unto life or of death unto death. We are commanded to preach it to every creature and yet some at

least of those who hear it, whether they hear it in a school or in a street, will be the worse, not the better, for having heard it. Our duty, however, remains the same."

Whilst it seems to me to be God's will and command that His missionaries should preach the Gospel—the essential fundamental truths of Christianity—to every creature, without distinction of Christian or heathen, it does not follow that it is their duty to teach to all the heathens they meet the doctrine of the Trinity or the doctrine of the Eucharist. "The doctrine of baptisms" is classed amongst fundamentals in the Epistle to the Hebrews, but not the doctrine of the Eucharist, and the propriety of teaching to heathens the necessity and privileges of baptism appears from our Lord's own words, when after having issued the command, "Preach the Gospel to every creature," He added, "he that believeth and is baptised shall be saved" (St. Mark xvi. 16). With reference to such Christian mysteries as the Trinity and the doctrine of the Eucharist, and deep doctrinal truths in general, the doctrine of Reserve, or rather of Christian discretion, will find legitimate scope. The Minister of Christ is to give each person "his portion of meat in due season," and is "rightly to divide the word of truth." As a "steward of the mysteries of God" one of his duties is to give "holy things to the holy." I should therefore consider an exposition to heathens of all that is implied in the Holy Communion inappropriate and

Doctrine of the Trinity and of the Eucharist need not be taught to heathens.

inopportune. Yet even here it is singular that so little reserve was known or practised in early times, that in the age immediately succeeding that of the Apostles, the most eminent, if not the first, of the Christian writers

Doctrine of the Eucharist not withheld from heathens by Justin Martyr.

who composed Apologies for Christianity gave the doctrine of the Eucharist, in its highest aspect, a place in the Apology he addressed to pagan Emperors. In Justin Martyr's time the *Disciplina Arcani* was evidently still unknown.

I may here quote a letter of your own. "Does ecclesiastical History of early, not apostolic, times tell us what were the truths on which evangelists

What were the truths taught to heathens by the early evangelists?

who first preached the Gospel to a heathen people most expatiated, or those within which they confined themselves? Of course if they stopped

short of what St. Paul preached to heathen—God's displeasure against sin, His long forbearance, His command to all men to repent, Jesus and the Resurrection, Jesus Christ and him crucified, the universal judgment to be held by Jesus Christ, &c—stumbling blocks to the Jews, foolishness to the Gentiles—we must set them aside and follow St. Paul. All true evangelists must have preached something which if received would make people's hearts glad. Those who did not, preached no "good tidings" at all; and did not obey Christ's command to preach the Gospel." The Apologies of the early Christian writers, especially Justin Martyr's long and elaborate first Apology, furnish us, as it appears to me, with the fullest

information we can desire regarding the point referred to in your first question. That Apology was addressed not only to the rulers, but to "the whole people of the Romans" and bears much more of the character of a sermon or lecture addressed to heathens in general than of a memorial addressed to the governing powers. We have no reason to suppose that it was in any way an exceptional composition. Looking at its contents then it may be asserted with perfect confidence that the early evangelists set before the heathens to whom they preached the entire circuit of Christian teaching and withheld from them nothing that they knew or believed.

I adduced Justin Martyr's exposition of the mystery of the Eucharist in an Apology addressed to Pagan Emperors, as an illustration of the entire unreserve of the Christian teachers of sub-Apostolic times. Some of your correspondents demur to this inference. They hold that Justin's motive for explaining the doctrine of the Eucharist to pagan rulers was merely that of proving that there was nothing immoral, as had been alleged, in the Eucharistic rites of the Christians, and that it was the very existence of a good deal of reserve in reference to the Sacraments and rites of the Church which made it necessary for him and other Apologists to put out from time to time a plain statement of what was actually done, in order to disarm suspicions and calumnies.

This reply would be perfectly conclusive if Justin's unreserve in teaching Eucharistic doctrine had stood

Justin Martyr's  
example held to be  
inapplicable.

alone—if he had not shown equal unreserve in reference to every other Christian doctrine. The charges brought against the Christians of that time might be reduced to three; viz 1, their atheism. 2, their refusal to burn incense to the statues of the emperors, and 3, the immoralities attributed to them in connexion with their celebration of the Eucharistic feast. If Justin had confined himself to the discussion of these or similar questions, whatever he said might perhaps be supposed to have been said for the purpose of allaying the suspicions of the pagan rulers, but this explanation is shown to be inadmissible by his traversing the entire field of Christian dogma and Christian apologetics. A bare cita-

The argument from Justin Martyr vindicated. Contents of his Apology.

tion of the headings of the 68 Chapters of his first Apology would suffice to prove his out-spoken discursiveness. In particular, he devotes much of his time to a recital of the facts of our Lord's history, especially His Nativity and Passion, with large quotations from the prophets, including the whole of the 53rd Chapter of Isaiah. Nothing can more clearly illustrate his unreserve than the fact that time after time he declares our Lord to have been "the Word," "the first born of God, who is also His Son," "born of God after a peculiar manner," "His only proper Son who has been begotten by God, being the Word and first-born, and power." I venture to affirm that no

Justin Martyr's unreserve.

person who re-reads Justin's first Apology, addressed, as it was, not only to the emperors, but to the senate and people of Rome, can retain any doubt of

the accuracy of my contention, that the reason why he practised therein no reserve respecting the doctrine of the Eucharist was simply because he practised no reserve in teaching any thing that he knew.

Athenagoras also in a later Apology, not wishing to conceal anything he knew, devoted a chapter to the Trinity, dwelling especially on the nature of the Son of God and His relation to the Father.

Tertullian still later on takes up the line of defence, and whilst in his able and eloquent "Apologeticus" he defends the Christians from the unfair charges brought against them and assails heathenism, he scruples not to set before heathens his belief in Christ's divinity, describing Him as "God of God" and in His human birth "God and man united." "We have been taught," he says, "that He proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God. For God, too, is a Spirit. Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun—there is no division of substance, but merely an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled. The material matrix remains entire and unimpaired, though you derive from it any number of shoots possessed of its qualities; so, too, that which has come forth out of God is at once God and the Son of God, and the two are one. In this way also, as He is Spirit

of Spirit and God of God, He is made a second in manner of existence—in position, not in nature; and He did not withdraw from the original source, but went forth. This ray of God, then, as it was always foretold in ancient times, descending into a certain virgin, and made flesh in her womb, is in His birth God and man united. The flesh formed by the Spirit is nourished, grows up to manhood, speaks, teaches, works, and is the Christ." *Apologeticus*, xxi.

An "Exhortation to the Heathen" was composed also by Clement of Alexandria, and a single quotation will suffice to show that whilst he refuted heathenism with the meekness of wisdom which was his special characteristic he expounded to them also with great beauty and without reserve the way of salvation by Christ. "It has been God's fixed and constant purpose to save the flock of men: for this end the good God sent the Good Shepherd. And the Word, having unfolded the truth, showed to men the height of salvation, that either repenting they might be saved, or refusing to obey, they might be judged. This is the proclamation of righteousness: to those that obey, glad tidings; to those that disobey, judgment. The loud trumpet, when sounded, collects the soldiers, and proclaims war. And shall not Christ, breathing a strain of peace to the ends of the earth, gather together His own soldiers, the soldiers of peace? Well, by His blood, and by the word, He has gathered the bloodless host of peace, and assigned to them the kingdom of heaven. The trumpet of Christ is

His Gospel. He hath blown it, and we have heard." Exhortation to the Heathen xi.

I hope to return further on to the remarkable unreserve shown by the early Christian preachers in making no difference in their *sermons* in church between Christians, Jews and heathens.

The late Bishop of Bombay, Bishop Douglas, was generally supposed to be an advocate of Reserve, and one might have supposed that he would shrink with horror from laying bare the doctrine of the Eucharist before heathens, thinking Justin's example herein a precedent, not to be followed, but to be avoided. I should shrink from doing so myself. Yet no law can be laid down on the subject, and different people have thought differently. Amongst others Bishop Douglas himself must be ranked on the other

Bishop Douglas's  
letter follows Justin  
Martyr's unreserve.

side. In his eloquent letter to the Archbishop of Canterbury on Indian missions, after deprecating the preaching of Christianity to heathens as a philosophical abstraction, Bishop Douglas says, the preacher should go out into the high ways and hedges inviting men to receive the gifts of which he is full. "If you will believe on my Master," he is to say, "I by His power will give you, through water, union with His human nature and thus for yourselves a new nature, involving fellowship with all saints; and after that, as you become more perfect Christians, I will give you, Himself—His Flesh and Blood—as Divine food." Have we not here in these strong expressions Justin Martyr redivivus?—Justin Martyr in modern India,



throwing the theory of Reserve to the winds in the presence, not of a pagan emperor, but of a promiscuous pagan crowd?

An objection has been made to my claiming Bishop Douglas as an advocate of the theory of unreserve, because of the seven letters he wrote on the other side. I do not see, however, why I should be precluded from claiming his advocacy. His letters on education were sent only to the Indian Church Gazette, whereas his letter on Missions was sent to the Archbishop of Canterbury, and was addressed through him to the whole Church of England. I consider, therefore, that it carries greater weight, and that if there is any thing in it inconsistent with the line taken in those other letters I am entitled to claim the benefit of the inconsistency.

Other letters of his said to be inconsistent. Inconsistency explained.

If I might venture to express myself somewhat freely respecting the utterances of so good a man, now with God, I should be inclined to say that in his letters on school teaching he was criticising the work of other people, and was therefore keenly alive to the defects he saw in their work; whereas in his letter on Missions he was telling Missionaries commissioned by himself, and therefore acting as his own representatives, what he wished them to preach. Consequently, in throwing himself into their position, as a worker together with them, it was natural that he should be led to take a different line from the one he took when he wrote as an "outsider."

## II.

Some of those who adhere more or less firmly to the theory of Reserve in relation to adult heathens, such as those whom the Apostles are recorded to have addressed, wish the discussion of this question to be restricted to the case of heathen children. Even supposing my arguments to be valid in the case of adults, they consider them

Arguments from the example of the Apostles said to be inapplicable.

inapplicable to the circumstances of the children in our schools, and adduce various reasons for thinking so which it is necessary to consider and weigh. I am persuaded, however, that we should never have heard of any difficulty about the instruction of heathen children, of the theory of Reserve in relation to the communication of Religious knowledge in general had not been resuscitated, and that the various difficulties we hear of would cease if the unreserve of the Apostles and early Christians in preaching the same truths to Jews and Greeks were fully realised.

It is objected that whereas those who listened to the teaching of the Apostles did so of their own free will, so that the responsibility of hearing the truth lay entirely on their own should-

Difference between responsibility of adults and that of children.

ers, the children of heathens who come to our schools have very little choice in the matter. The bribe of the secular education induces their parents to send them; regardless of the risk which the religious teaching introduces.

It is probably true in most cases at first that the heathen children who attend our schools come, not of their own free will merely, but because they are sent by their parents. I conceive, however, that the teacher's duty to the children who come to his school is not affected by this circumstance. In India, as in England, children are sent to school by their parents, whether they like it or not, and as a rule, there as well as here, they are set to learn, not what they choose, but what their teachers choose. We are not accustomed in any part of the world to trouble ourselves much about the motives of those who send their children to school, and when children come it is not customary anywhere to ask them whether they will learn all the appointed lessons or wish the moral and religious lessons to be omitted. Church Schools in England are sometimes attended by unbaptised children, not only by children of Baptists, but by children of Secularists, Socialists and others, but I never heard of any clergyman or Church teacher voluntarily and intentionally with-holding religious teaching from such children, on the ground that they were sent to school by their parents (or the authorities), and did not attend school of their own free will.

No reserve at home  
in teaching Non-  
Church Children in  
Church schools.

An obstacle is placed by the State in the way of the teaching of religious formulae, such as the Church Catechism, to Non-Church children, but there, I believe, all restriction ceases, and Reserve, such as has been advocated in India, is unknown. Is it not a fact also that the chaplains in jails and

work-houses, in the army and especially in the navy, teach the young and preach to young and old the way of truth without the slightest reserve, or the slightest idea of being deterred by the circumstance

that the attendance of their hearers is involuntary? All they hope is that

their teaching may do good. Even in this country it is only because the State will not give its permission that missionaries never preach to Non-Christian prisoners in the jails. Suppose, however, that they were permitted and that a missionary stood up in a jail to preach, can we conceive his thinking it necessary to preach to those who were inside the jail, because they were not there of their own free will, a different doctrine from what he was accustomed to preach to the people belonging to the same classes outside? The objection, therefore, to our teaching Christianity to the children of heathen parents in our schools, on the ground of their not attending of their own free choice falls, I think, to the ground.

My own custom has been perhaps a little peculiar. In the schools under my own direct supervision, in the districts under my care as a missionary, I have been accustomed to make the attendance of Non-Christians during the hour devoted to

Attendance of Non-Christian children at religious lesson.

religious instruction optional, to meet the case of exceptional bigotry on the part of the parents, but I have never found any pupils stay away on this account (except that perhaps occasionally a stray Muhammadan may have done so), and in such cases the boy has been allowed to

receive secular instruction all the same. This however, I admit, is not the general rule, and I am not prepared to advocate its general adoption. Most Mission School teachers, I believe, think such a permission as this subversive of discipline, and most of them also are so firmly persuaded that education without religion is mischievous, and so firmly persuaded too that the special mission of Christian teachers in this country is to supply the want of religion in Government and Hindu schools, that they would decline to teach secular subjects, except on the condition that their pupils consented to be instructed in the Bible also.

Notwithstanding all this, there are two reasons why the pupils in our Mission Schools may claim to be regarded as voluntary hearers.

Hindu boys voluntary learners.

The first is, that it is a remarkable peculiarity of Hindu boys of the better classes that, though sent to school at first by their parents, whether they like it or not, ere long they take the question of their education into their own hands, select their own school, and are generally more eager to attend school than their parents are to send them. Hence if they did not like the religious lessons they were taught in Mission Schools they would at once migrate to Government or Hindu schools, in which religion was not taught. The other circumstance is one which has often been noticed. It is that there is no lesson taught in our schools in which the pupils generally take a more lively interest than the Bible lesson. It does not contribute to their

passing any of the examinations for which they are all eagerly preparing, yet I can testify from my own experience to the interest in it their answers evince. The parents may not like the Bible lesson—though they too would undoubtedly like it if all fear of conversion were at an end—but there can be no doubt that the pupils like it. It may therefore, be held, I believe, that the pupils in our Mission Schools have a right to be regarded as voluntary hearers of the truth, and as persons willing to be taught.

Nor are they voluntary hearers only, but thoughtful and intelligent hearers also. Generally indeed they are so much more thoughtful, if not also more intelligent, than English boys of their age would be, that they must be considered quite as responsible for their belief as their parents, or any other adults who chose to listen to Christian teaching could be supposed

Hindu pupils in our schools thoughtful hearers of the truth.

to be. In so far as the question of responsibility is concerned, I see no reason indeed why the majority of the pupils in our great Indian Schools should not be regarded as on a level with the majority of the people in the streets of Corinth, or even of Athens, to whom St. Paul preached Jesus and the Resurrection.

But is it not certain that many of these youths will scoff at what they hear? Such cases will doubtless sometimes occur, but they must always be very rare in India. Hindus are a reverential, indeed a religious,

Hindu pupils not given to scoffing.

people, exceedingly averse to scoffing at foreign forms of religion—though equally averse to adopting them as their own. If there is any scoffing it is on the part

of some who have left school. I may add that even then it is not indigenous, but has been learnt from sceptical Europeans, who fill the Indian newspapers with their scoffs against Christianity and poison the popular ear. No person who has had any experience in Missionary teaching in India, can do otherwise, I think, than prize highly the opportunity offered him, for an hour daily, of systematically teaching the fundamental facts and doctrines of Christianity to so attentive, so thoughtful, and so receptive an audience as the pupils in a good Missionary Anglo-Vernacular School.

But it is alleged that in some cases the Christian truths we communicate to the pupils in our schools will be counterworked by the parents.

This apprehension is unfortunately too well grounded, especially in those cases—though I do not think they are very numerous in this part of India—in which the parents are bigoted opponents of Christianity. It is quite true also, as has been alleged, that one reason why many Hindu parents send their children so readily to Missionary Schools is their belief that the risk which the religious teaching introduces will

Will the truths  
learned at school be  
counteracted at home?

be counteracted by their surroundings; but speaking from my own experience I cannot admit that in the majority of cases the Christian teaching received by the children in the schools is *intentionally* counteracted by the parents at home. On the contrary the parents are rather pleased than otherwise to hear the new Christian ideas about morals, philosophy, and

history which the children bring home with them and which they sometimes delight to discuss. The point at which they stop short is that of conversion.

Without any dislike for Christianity  
 Hindus respect Christianity. as a religion—regarding it on the

contrary as an excellent religion, probably the best in the world—they are so intensely nationalistic and conservative, and so intensely jealous about the retention of their social respectability, that they will on no account consent to a conversion taking place. At this point they turn fiercely round and resist with every weapon that indignation can supply. It is somewhat the same with the pupils themselves, though in a less pronounced degree. As a rule they are quite willing to be instructed and even to be convinced, provided only that they are not required to act on their convictions. In Indian school work, then, the difficulty we have to deal with is not so much the resistance of the mind to the truth, as the reluctance to change, the absence of moral courage, the gulf between convictions and actions, which so generally characterise the Indian mind, and which nothing can overcome but special Grace from above.

Even, however, though we should suppose all Hindu parents equally active and determined in their opposition to the Christian teaching their children receive in school, I should not feel called upon to do anything but regret the fact. It might appear indeed to be almost a hopeless task to carry on a Mission



School under such discouraging circumstances, but so long as the young people voluntarily and attentively listened to

Hoping against hope.

Christian teaching I should see nothing in it to condemn. At the worst it would be like "going forth weeping bearing precious seed." If a Roman Catholic priest baptises the sick children of heathens he meets in the streets without the knowledge or consent of their parents, in the hope that the seed he sows may bear fruit hereafter, how much more may not the teacher of a more Scriptural faith be allowed to sow in the minds of his pupils the good seed of the word of God, notwithstanding the multitude of birds of the air that are ready to swallow it up, in the hope that some seed may escape and bring forth fruit unto eternal life. I do not take such a gloomy view of the school department of missionary work myself, but if there are any who take this gloomy view and yet continue to work on in patient faith, hoping against hope to see some day the fruit of conversion, all honour, I say, be to those brave hearts, worthy of a place in the fore-front of the army of Christ.

Some of your correspondents observe that their experience of what heathen children are has made them shudder at the very thought of throwing Christian truth in the midst of such surroundings as theirs.

It is my impression, on the other hand, that the surroundings of many a Hindu youth, though un-Christian are not necessarily or always anti-Christian, that on the whole they are not much worse or much

Surroundings of Hindu youths.

more unfavourable to the development of faith and piety than the surroundings of many nominal Christian children, and that a longer and more intimate acquaintance with the Indian mind would probably lead the objector, instead of shuddering at the effect of its contact with Christian truth, to anticipate the best results in God's good time from the contact of a goodness which is above nature with so much that is naturally amiable. But even if the surroundings of Hindu children were in all cases as dreadful as has been supposed, Christian truth has to be taught to them all the same. The Gospel has to be preached to them, as "to every creature," all the same. When we preach Christianity to adult heathens, whether in the streets, or to a more select audience in lecture rooms, we have no security that their surroundings shall not be much worse than those of the pupils in our schools, or than their own were when they also were at school. Yet whatever the results may be we go on preaching to them the Gospel of salvation through the Cross all the same, nor can we cease doing so except we are prepared to abandon altogether the work committed to us by our Lord and leave India in despair. Yet it does not appear to be our Lord's will that we

Should we shudder  
at the savour of death  
our words sometimes  
convey?

should shudder even at the "savour of death" our words may in some instances carry with them. I am sure it is not His will that we should shudder to such an extent as to cease preaching His truth to heathens. Certainly St. Paul, as we have seen, whether his word proved to be a "savour

of life unto life or of death unto death," considered that he was being "led in triumph in Christ in every place." As you observe, "shuddering in such a case as this is like weeping for the dead. Each is natural and allowable within certain limits, but care must be taken lest the one drift into discontent and unbelief and the other into disobedience to our Lord's express commands. Natural feelings must never be allowed to override Christian duty."

Some of the remarks made on the results of the teaching in our Mission Schools are particularly severe. Some conversions, it is said, may result from our practice, but they are counterbalanced, and a great deal more than counterbalanced, by the mischief which is to be set on the other side.

The amount of good our Mission Schools have done, if estimated by the number of conversions alone, is certainly very small, but I am not inclined to regard conversions as the only criterion of success. That was probably the idea of some of those good men by whom the schools were originally set on foot, but the means they used for the accomplishment of this purpose have brought into existence, without their intention, possibly in some cases contrary even to their wish, a whole class of influences of a more or less decidedly Christian character, by which national results of great importance appear to me to have been produced. Whence has arisen the public spirit, the zeal for the public welfare, which we now see pervading the better portion of the Hindu

Amount of good  
alone by Mission  
Schools.

community, but from the Christian teaching in our schools? self-sacrifice—name and thing—was wholly unheard of till the teaching of the Cross became known. I am aware that some Hindus are unwilling even to credit Christianity with the Christian ideas and feelings they have adopted, but the fact that the Indian mind of the present is leavened with Christian principles unknown to the men who lived when I first came out to India is, I believe, a fact all the same. I cannot therefore but consider the view taken by some of the mischief produced by the Christian teaching in our schools far too gloomy.

Even as regards conversions the strength of the case for our Mission Schools cannot be appreciated without a comparative reference to the results of other methods. I restrict my remarks to the Presidency of Madras, but as I have been well acquainted with this Presidency for forty-two years my remarks may carry some weight. I have also had some experience in the work of conversion myself, and have tried in succession every variety of method. Let me mention then the remarkable fact that during the whole of this long period not one educated high caste Hindu, so far as I am aware, has been converted to Christianity, in connexion with any Mission or Church, except through the Christian education received in Mission Schools. Such converts may not be very numerous, and I regret that they are not, BUT THEY ARE ALL THAT ARE.

Conversions through  
Mission Schools compared with conversions  
by other means.

To be almost a convert is the highest point many well disposed Hindus have reached at present. They are timidly waiting for a general movement which they will be able to join without personal risk; but the time may any day come when masses of them will become not only almost but altogether followers of Christ.

The number of school conversions has fluctuated at different times and in different places, and different persons may hold different opinions as to the cause of their cessation or diminution; but without entering into this question here I may add one word of explanation. Any recommendation I might feel inclined to make would certainly not be to the effect that the Incarnation and the Cross should cease to be taught in our schools. I do not think it likely that the concealment of Christianity would be more productive of conversions than its open proclamation.

Will the concealment of Christianity produce more conversions?

It is well known how large a number of converts belonging to the class of educated high caste Hindus were the fruits of the educational labours of the late Mr. Noble in Masulipatam and of Mr. Cruickshanks in Palamcottah, both in connection with the Missions of the C. M. S. In my own sphere of work in the Missions of the S. P. G. in Tinnevely and Ramnad, I can testify from my own knowledge that the only converts we have had belonging to this class have been the fruit of the teaching of Christianity in our Anglo-Vernacular Schools. Those

Illustration of conversions through Mission Schools in my own experience.

converts were at the time, or had formerly been, pupils in those schools, and it was in those schools that they acquired those convictions and impressions that led to their conversion. In this way we have had conversions in connexion with the S. P. G. schools at Radhapuram, at Kulasekharapattanam, at Alvar Tirunagari, and at Raimnad.

The conversions at Alvar Tirunagari deserve special mention in this connexion, not only on account of their number and the interesting circumstances connected with them, but because of the part taken in them by a member of another Society, the Society of St. John the Evangelist, Cowley, who had been accustomed to work in other parts of India. I refer

Mr. Rivington.

to the Rev. Luke Rivington. Mr. Rivington during his three visits to Tinnevely has seen nearly every thing that is being done by the S. P. G. Missionaries, and has done much himself, in his own special work as a Mission preacher, but the only place where he saw educated high caste Hindus coming to Christ and had the pleasure of assisting in bringing them was Alvar Tirunagari. It will be desirable that I should here let my journal of my visit to this place in February 1877 speak for itself, instead of using words that might seem to be introduced to serve a special purpose.

"Mr. Rivington had frequently expressed a wish to pay a visit to some place where I was carrying on my evangelistic work, and I had promised that if I found it possible I should

invite him to join me, if only for a day, at Alvar Tirunagari.

As soon as I had given my first address in the great hall of the temple I saw at once,   
Quotation from my journal of 1877.

not only that there would be no difficulty in the way of his addressing the same class of people in the same place, but that his doing so would probably be attended with very great advantage." \*\*\*

"Mr. Rivington's address in the great hall was a perfect success. Nothing could have been more appropriate to such an audience than the subjects and illustrations chosen, and as I had no work myself to do I could see that the great majority of the people listened most attentively, with frequently repeated signs of approval. [He selected two subjects to preach about—Sin and Salvation.] The number of Non-Christians present was over 1,000, and in addition to this the number of Christians was nearly 200. The spectacle with all its surroundings was quite unprecedented in my experience—I had seen before nothing at all resembling it—and I think it must have been unprecedented in India." \*\*\*

"I trust that the burning words then uttered will leave an indelible impress in many minds, and I believe that even the spectacle itself, considered simply as a spectacle, will teach useful lessons and do good. Every heathen, every Brahman, present must have gone away with the impression, that, after all, Christianity was not fitted to be the religion merely of the poorer classes, but was born to rule and save the world."

"As I found it would be necessary for me to leave on the evening of the fifth day I resolved to devote the last two days of my stay to work of a more special kind. The general addresses in the great entrance hall of the temple required to be followed up by more private special addresses in a building under own control. Accordingly I invited those who were willing to assemble daily, in our school room, and there I set about "separating the disciples" and inviting those who wished to be Christ's sheep to hear His voice and follow him. On the evening of the first of those two days six young men and boys came to my tent and told me that they had now finally resolved to declare themselves Christians. On this

occasion for the first time they all came without their heathen marks on their foreheads, and for the first time also knelt down when prayer was offered. They told me that they had just then come from the river side, where they had been holding a meeting for prayer, and that they had there resolved to follow the example of Lydia, whose heart had been opened to receive the truth preached to her by St. Paul in a similar place. The following morning at our morning prayer three more young men followed the example of the six; and in the middle of the day four more came to me and professed their desire to become Christians. This was very encouraging. In the afternoon I delivered my last address in the school room, and at the close I asked my assistants to go about amongst the young men whom they knew to be well disposed and tell them that I invited all those who wished to become Christians to follow me to my tent, that I might say a few words to them in a body before I left, and that there might be a suitable opportunity for my taking leave of them and their taking leave of me. They assembled accordingly in my tent in the dusk of the evening, and it was with no less surprise than joy and delight that I found their number had increased to twenty-one! When I committed them into the hands of Jesus, all knelt in prayer as a token that they professed to become His disciples. Some of them, doubtless—perhaps most of them—may be expected to recede from their present position, through false fear or still falser shame; but as the movement seems to be extending their place may be more than filled up by new accessions. The leaders are, I have no doubt, influenced by real conviction, but some of the followers may perhaps only be swimming with the stream. Still it is a most interesting thing to know that such a stream has set in in so Brahmanical a town. It is a reason for much thankfulness to God; and results so unexpected and gratifying as those we have witnessed in this place during the last few days may well prepare us to attempt greater things and to expect greater things elsewhere in future."

"So far as I can discover the origin of the movement, it has taken its rise in the S. P. G. Anglo-Vernacular School-



The influence of this school for good has much increased since the appointment about half a year ago of the present headmaster, whose teaching of Christianity has, it is said, been distinctive and decided, and whose efforts to draw the past and present pupils, and the young men of the town generally, to Christianity are said to have been unwearied. The young men and boys who had in this way come under Christian influences and who had yielded their minds to those influences had then influenced their parents and friends, some of whom stand at the head of the native community in the town, and they in turn had influenced the temple managers, the Brahmans, and the community generally. Thus wave after wave of influence seems to have emanated from the school."

Six of the young men referred to above have been baptised, two of whom were baptised by Mr. Rivington during his last visit.

I do not attribute much weight to the statement frequently made that the educational system of missions

has proved a failure. Such statements are always to be taken *cum grano*

Alleged failure of educational missions.

*salis*. People who wish to set forward any new system of missions in India too often commence by decrying the principles and work of those that have gone before them. But this is an unwise proceeding, for the *nemesis* of events is too likely ere long to lead to their principles and work being in their turn unfairly decried. I remember the time when vernacular work was depreciated by the advocates of educational work. Now it is the turn of school work to be depreciated by the advocates of the latest novelty in Missions. The unbelieving world, however, is very impartial in the scorn with which it

regards all mission work. It is commonly asserted by worldly people in India that Indian Missions altogether are a failure, and no person who has lived in India and read the Indian newspapers for any length of time can be ignorant of the prevalence amongst the English in India of the idea that Christianity itself has proved a failure.

## III.

The point about which the Parent Society's proposed School Rules show most solicitude is the separation of Christians and Non-Christians, or as they express it, of the baptised and unbaptised, during the religious lessons. They require that Bible lessons

Separation of Christians and Non-Christians in religious lessons.

or other religious instruction be never given to mixed classes of baptised and unbaptised, and they carry their scrupulosity in this point so far as to recommend that as soon as the converts are sufficiently numerous separate schools should be established for baptised and unbaptised. This plan has already been acted upon by some, who state that they have already schools in which the Christians and Non-Christians are in distinct classes for religious lessons. Some also give their reasons for thinking that this is the right course. They are of opinion that we cannot convey religious instruction to Christians and Non-Christians (that is, instruction suitable to each class) and yet teach them together, and that we are not justified in attempting to do it. If we have before us a class composed of baptised Christians and heathens, we cannot question or indeed instruct the whole class upon the same principle or by the same method. If we try to do so we either deal with the Non-Christians as on the same footing with the Christian, or vice versâ, in either case to the detriment of both parties.

The difficulty here alleged has been met in part by our proposed Rule that there should be separate classes held twice a week for teaching the Church Catechism, when advantage might be taken, and naturally would be taken, of the opportunity for teaching those higher doctrinal truths and those principles of church order which lie beyond the range of the foundation-doctrines of the Epistle to the Hebrews. The chief portion of the difficulty, however, I should meet by taking the liberty of denying that it exists. To my mind, and judging by my own experience and the experience of persons like myself who are practically familiar with the work of Mission Schools, the difficulty seems to be almost wholly an imaginary one—a difficulty of which much may be made on paper, but which will be found, I believe, to vanish before the realities of work.

I have never found the slightest difficulty myself in instructing both classes of pupils together, whatever be the nature of the lesson. By the exercise of a little discretion—and with prayer for “the wisdom that cometh from above”—the supposed difficulty may not only be overcome, but converted into an advantage to both sides. It does not seem to me at all to follow from the adoption of this mode of teaching that Christians and Non-Christians will have to be dealt with as on the same footing. On the contrary I have never found the slightest difficulty in so teaching the Bible lesson or so question-

How the alleged difficulty may be met.

Both classes of pupils may be instructed together.

ing a class about it, as to let it appear that I considered that there was an important difference between Christians and Non-Christians, that they were very far from standing on the same footing, and that, whilst their knowledge of the letter might be the same, the Christians possessed privileges and responsibilities in which the Non-Christians had no share. I have found no style of religious or moral lessons more profitable for both sides than an explanation, suitable to the subject in hand, of the difference between Hindu views of things and Christian, or between Nature and Grace. Nothing could furnish a better text for this style of teaching than the subject which I find chosen as a specimen of a class of subjects which must, it is said, be taught separately, viz, the Fatherhood of God. To the baptised child, it is said, brought into Covenant with God through Christ, God is a Father in a sense quite inapplicable to the heathen child. True; but why should not both classes learn the difference? Would it not be possible to teach this point of the Fatherhood of God so as to benefit all classes of pupils by explaining, 1, that God is the Universal Father; 2, that He stands in a new relationship as Father to those who have been received into covenant with Him by baptism; 3, that He reveals Himself especially as a Father to those into whose hearts He has sent the Spirit of His Son, crying Abba, Father. If such a line as this is practicable why should it not be taken? and above all, why should it be considered so improper that we are not justified in even attempting it?

The same objection has been raised to the teaching of morality to Christian and Non-Christian pupils in the same class and by means of the same lesson. Suppose, it is said, you are inculcating the duty of speaking the truth; to the baptised the motive will be, you are a Christian and since you are Christ's lying must be put away, but to the heathen child some other mode of dealing with the subject must be adopted. I reply that even to the Christian the motive assigned need not be supposed to be the only motive capable of being used; and as regards the heathen child, is it not good that he should hear all motives? How can it be a disadvantage or a detriment to either side to hear what is addressed to the other? The Christian motives to the practice of morality are immeasurably higher than the secular or heathen ones, but I cannot see why both sets of motives may not lawfully be mentioned and compared in the presence of both classes.

May morality be taught to both classes of pupils together?

Some of those who advocate the separate system of teaching Christianity, would teach moral duties to *all* pupils alike, and together with them the Creatorship and Providence of God, but others, as we have seen, go so far as to condemn the conjunct teaching of even the commonest moral duties. In order to teach the boys of a school not to tell lies you must take the Christian boys, it seems, into a separate room from the Non-Christians, or instruct them at a different time, in order that neither class may receive detriment from the mode in which lying is denounced

and truthfulness taught to the other! May I not say that to exhibit this part of the plan just as it stands is all that is necessary to ensure its rejection.

I may here quote your own words.—

“I confess I cannot see why heathen boys and girls should not hear what it is said should only be addressed to Christians. It seems to me reasonable to divide the subject into two parts—(1) Instruction or imparting of information directly or catechetically; (2) Exhortation or appeal. The former would be given as the intellect of the pupil could bear by a Christian master in a Christian spirit and with a sense of the importance to all present of what he was saying. The other would be established partly on motives by which all should be actuated, the character of God, the consequences of sin, duty, &c.; partly on motives applicable only to Christians, but still, I imagine, such as heathen boys might hear; if not the two days a week our rules propose would meet the special need.”

Is presence of heathens a restraint?

I may add here, in reply to a question of your own, that I have never found the presence of heathen boys in a class, or of heathen auditors in a congregation, restrain me from saying to Christians what I should otherwise say. I refer here to doctrinal teaching. Doubtless there are occasions when it may appear desirable for us to give a little practical advice to Christians in private, especially with regard to their behaviour to and amongst heathens.

We now reach a higher point in the discussion of this branch of the question. The Parent Society proposed the rule that "Bible lessons, or other religious instruction be never given to mixed classes of baptised and unbaptised," and some of your correspondents, as has been seen, have adopted and advocated

this view. On this point the question of age does not arise, so that whether we have to deal with children or with

Question of age  
does not arise.

adults the principle involved is precisely the same. If Bible lessons and other religious instruction should not be given to mixed classes of baptised and unbaptised boys in Mission Schools, *a fortiori* it would clearly be still more improper to give such instruction to Christian and Non-Christian adults in mission congregations. How then stands the case? You and I must now stand aside and make room for the Apostles and the early church.

Can any one read the account I have given of the teaching of the fundamental truths of Christianity by the Apostles to Jews and heathen Greeks alike—an account which I must say seems to me an exhaustive one—without admitting that their

Preaching to mixed  
audiences universal in  
the primitive church.

approval of mixed teaching is clear and decisive? Can any one read the testimony of Justin Martyr and the other Apologetic writers without admitting that the verdict of the sub-Apostolic church is on the same side?

I now advance a step further. All through the early ages of the Church's history, so long as heathenism survived, the bishops and other teachers of the



church even accustomed to preach the whole of the Christianity they themselves understood and valued to all persons, whether heathens or Christians, whom they could induce to listen to them. It appears from the best authorities (including Bingham, Palmer, and the Church historians) that it was

The sermon in the early church preached when heathens were present.

the custom in every church for the sermon to be delivered in the presence of the whole congregation, *heathens* and catechumens included. Heathens were present in church not only during the reading of the Holy Scriptures and the singing of Psalms, but also when the sermon, the great teaching ordinance of the church, was preached, at the close of which they left. We occasionally find in the homilies of those times such phrases as—"the faithful know what I say." The use of which phrases shows, on the one hand, that there was a part of the service restricted to the faithful alone, namely, the Holy Communion, and on the other, that persons who were not numbered amongst the "faithful" were commonly present during the sermon. Some persons appear in course of time to have objected to the presence of the heathens, just as some persons now object to the presence of Non-

Council of Carthage.

Christians with Christians at the Bible lessons in schools, and hence the Council of Carthage expressly enjoined "that the Bishop was not to forbid any heathens, Jews, or heretics to enter the Church and hear the word of God, up to the Missa Catechumenorum." This being the custom that then prevailed I need not add that the reader of the sermons of the great

early Church preachers will find in almost every sermon, especially in those of St.

St. Chrysostom and  
St. Augustine.

Chrysostom and St. Augustine, traces of the preacher's consciousness of the presence of a Heathen element in his congregation, whilst he will also find every doctrine of Christianity set forth as clearly and earnestly as it was possible for him to do. The spiritual wants of all classes were met, sometimes in one and the same sermon, sometimes in a succession of sermons.

It has been alleged that it is impossible to convey religious instruction to Christians and Non-Christians and yet teach them together. If we attempt to do it we either deal with the Non-Christian as on the same footing as the Christian or vice versâ, in either case to the detriment of both parties. I have a better reply to this now than that which is furnished by my own experience. When the bishops and doctors in the early Church addressed heathens, catechumens, penitents, and the faithful in one place, at one and the same time, and in one sermon, I have no doubt that they succeeded in avoiding the error of dealing with all classes alike. Of this their frequently used phrase, *norunt fideles*, is a witness.

I had written up to this point before, but it seems desirable that I should here let Bingham speak for himself. In his chapter on the Missa

Council of Valentia  
Bingham's testimony.

Catechumenorum he adduces a Canon of the Council of Valentia which he thus translates.

"The Council orders that the Gospel should be read before the oblation was brought forth, in the

usual order of the lessons, so that not only the communicants, but the catechumens and penitents, and gentiles and heretics, who were of the contrary part, might have liberty to hear the saving precepts of the Lord Jesus Christ, and the sermons of the Bishops. For they had learned by experience that by the Bishop's preaching many had been brought over to the faith." Bingham mentions and comments on the circumstance that St. Chrysostom had heathens in his audience. As Bingham observes, in his homily on the forty-fourth Psalm (45th.) he wishes all the Jews and heathens had been then present to have heard him expound that prophetic Psalm of Christ." "By this means, says the historian Zozomen, he brought over many of those who heard him in the church to acknowledge the divinity of Christ." Bingham, Book xii.

After this what shall I say? If there is any thing for which the *quod semper, quod ubique, quod ab omnibus*, of the undivided Church can be pleaded it seems to me that it is that very practice of instructing Christians and Non-Christians together against which such a crusade is now directed. The opposition to this practice is probably supposed by some persons to be in some way "Catholic" in its origin and aims, and probably it is supposed in consequence to have some mysterious claim on the allegiance of "Catholics," but I venture to assert that it has now been proved that it is not only un-Catholic, but anti-Catholic.

One of your correspondents says, "I may mention though it is not in favour of the views I have advoca-

The "*quod semper*"  
rule applied.

ted, that the Romanists in some parts at least, do not, I am told, make any distinction in their schools. That they, or their great Missionaries, have not practised reserve in *preaching*, seems to be clear from the life of Xavier."

I notice in various quarters the existence of the idea that, whilst distinctive Christian theology ought to be withheld from Non-Christian children

May the knowledge of God be more properly taught to Non-Christian children than the knowledge of Christ.

in our schools, it is right and proper to teach them about the existence and attributes of God. "Theology" means the scientific knowledge of God, but it might almost be supposed that the advocates of this distinction held that the 'knowledge of God was no part of "theology," and that questions concerning God and His attributes were somehow much less sacred than the history of Christ's nativity and crucifixion. Probably this is not their meaning, but it seems to me very difficult to disconnect this meaning from the words they use and the plans they advocate. Can the idea be accounted for from the prevalence in India of the notion that belief in God is the common property of all religions, and that therefore the attributes of God may be taught to Non-Christians in our schools without any violation of the neutrality to which the Indian Government is pledged? If this is the explanation it overlooks two important facts; 1, that the theism of the Hindu religious systems is avowedly or virtually pantheism, not the belief held by Christians in a God who has made the world and governs it in the interests of righteousness; and

2, that the Buddhists in Ceylon and Burmah do not believe in a God at all, so that it is as much opposed to their prejudices and as decided a breach of neutrality to teach them about God as to teach them about Christ. Besides, in Mission schools we are not bound

by any such notions of neutrality as those the Government insists upon, Government "neutrality."

and it seems to me that, whether we have to deal with adults or with children, the grand duty devolving upon us, as ministers of Christ, to which every thing else should be subordinate, is the duty of making known to all, according to their capacity, not merely the existence of God, as taught by Nature, but the Revelation of God's love in Christ specially committed to us.

I observe that a distinction has been drawn between preaching and teaching which seems to me too refined to be generally acted upon. The former, it is said, addresses the heart, the latter the head. In class we are recommended to teach only the more general truths, as the rudiments of morality, the Creatorship and Providence of God, and then we are to take aside and *preach* to every boy who showed real interest.

Doubtless a boy who showed real interest in the religious lessons taught him, whether the truths of Natural Religion here mentioned, or distinctively Christian truths, would require and deserve to be specially dealt with, in the way both of instruction and advice; but I should seriously demur to the idea that an entire class of boys in a Christian Mission

School was to hear nothing about Christ, perhaps for years, that the knowledge of Christ was to be reserved for such pupils only as showed real interest in religion—pupils who might be regarded as catechumens or at least as inquirers—and who on their reaching this point of development were to be *taken aside* and taught the way of salvation.

With regard to the difference between teaching addressed to the head and the heart respectively, I cannot do better than cite your own words. "Does not the theory here advocated imply either that no appeals can be made to the heart, or that none should be, in a school lesson? Noble and Cruickshanks made them, and not without result. The Spirit of Christ works for the union of religion with secular knowledge and duty. The heart of man is powerfully inclined to divorce these. Does not the plan suggested yield over much to the latter, instead of working with the Spirit of God? My idea of a missionary school-master is a man whose leading desire is to soften the hearts of his pupils, and draw them towards God. True, such men are rare; but that does not seem to be a good reason for robbing them of their main opportunities of influencing the hearts of young heathen."

One of your correspondents, reviewing the whole question and the arguments used, betakes himself to what he appears to consider an impregnable strong-

Preference of instinct to reasoning.

hold. He says it really is to him a question of instinct more than of reasoning, a shrinking and a recoil from possible profanation, a questioning can God bless

that which so contradicts his intuitive reverence for His revelation? He does not think that love for souls and reverence for God's revelation can really be opposing powers, but he thinks that according to temperament and training they will take hold with varying strength on different minds.

This strong-hold turns out—may I venture to say?—to have no strength whatever but that of poetic sentiment. It consists avowedly not in reasoning of any kind, but only in instinct and intuition, in temperament and training, in questionings and possibilities, in shrinkings and recoils; all which, like a rampart of leaves and flowers, must yield immediately before the shattering, irresistible force of the Krupp gun of a Divine Command! I am as much opposed as any one can be to setting love and reverence at variance, but it appears to me that in this matter both love and reverence unite in requiring that God's commands should be obeyed. Reverence for God should show itself to be real by obedience to His word, and that is unworthy of being called love which sets up its own notions of what is best, either as to honouring God or saving souls, in opposition to His declared will. "If ye love me," says our Lord, "keep my commandments" We must not fight against the King, as some people once did, in the King's name.

I here quote your own words. "What struck me regarding this remark about the instinct of reverence was, that our good natural sentiments need to be subjected to the revealed will of God. Our wonderful Saviour, in His Divine love, stooped down to be trodden under foot by rebellious sinners; not only by those who crucified Him, but by all sinners to the

end of time. He bids us tell the world His amazing love and the depths of His condescension. When we tell it we are only telling what He is actually doing. He is already underneath their feet beseeching them to let Him lift them up. If the instinct

Love and reverence.

of reverence leads us to withhold from His enemies the offer of this free forgiveness it becomes too like the natural affection of St. Peter which prompted Him to say That be far from Thee Lord, and seems to merit the same rebuke. My idea is, that sanctified reverence supports and encourages the faith which believes His word and tells what He has done for us and has bidden us tell to all creation. And I think that, if the present question may be considered (as it has been put) to be between natural reverence towards Christ and love towards human souls, the love to be compared is not natural love, but love implanted by the Spirit, an outflow from and conjoined with a conviction of and faith in the immensity of the actual condescension, forbearance, and grace of the Lord Jesus Christ, the Saviour of the world. I think the question is not so much between love and reverence as between faith and reverence, and by faith I understand faith in God's revelation of Himself as willing that all men should be saved."

I may here add that I think it desirable, and believe it will always be possible, to make some distinction between Christians and Non-Christians during the prayers that are offered at the commencement of the school's daily work. In each of the great English schools in this Diocese which I have visited it is

Distinction between  
Christians and Non-  
Christians in prayer.



the custom for the Christians to kneel and the Non-Christians to stand. This is the custom in all the schools under my own supervision. The Christians kneel as an act of worship, the Non-Christians stand out of respect. I have never heard of the Non-Christians being asked, much less forced, to kneel. One of the Society's Rules seems to aim at the exclusion of the Non-Christian scholars from attendance at the school prayers. Permission is to be given them only on certain conditions. If this scrupulosity is founded on the fear that the Non-Christian children will behave irreverently I believe that there is no foundation for such an idea in this Diocese or in this part of India. As a rule Non-Christian children in Mission schools in India are much quieter and more serious in their demeanour than the vast majority of Christian boys in our schools at home. They belong to a quiet and serious race. They do not kneel, it is true, at prayer, kneeling being regarded in this country as a public profession of adherence to the Christian religion, but they generally stand, and will always do so if required. I cannot refrain from asking, What is the general posture of English boys during school prayers at home? I should be very much opposed to the separation of Christian children from Non-Christian at the ordinary school prayers. The general tendency of the proposed Rules, as it appears to me, is to make the Christian children Pharisaical. The arrangement of driving out the Non-Christian children twice a day whilst the master offered up prayers with the Christians would, if carried into effect, complete the work.

With regard to the preparation of prayers to be used by Non-Christians, I fear we are seldom encouraged to supply them with special, appropriate forms, though that could easily be done if a demand existed.

The use of the  
Lord's prayer by Non-  
Christians.

The use of the Lord's prayer by Non-Christians.

It is quite true that the Lord's prayer was regarded in the early church as the prayer of the baptised, and hence that it was never used in church during the portion of the service, including the sermon, when heathens were present; but it would not be quite correct to say that the use of it was absolutely restricted to persons who had been baptised, for it was taught to the *competentes*, that is, to catechumens in the last stage of preparation for baptism. In our modern Church missions the use of it is extended a little further; it is taught to all catechumens. For myself, I think there is not a word in the Lord's prayer which might not be appropriately used, though in a lower sense, by a thoughtful religious-minded Non-Christian, whose face was turned towards the Kingdom of God. A certain class of people at home prohibit prayer altogether to persons who are not supposed to be decidedly converted. I should not like to see a similar hard and fast rule laid down with regard to the use of the Lord's prayer, or of prayer in the name of Christ, by unbaptised persons or Non-Christians in India.

R. CALDWELL, *Bishop.*

*Tinnevely District,  
January, 1880.*

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